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STAND UP FOR JESUS!

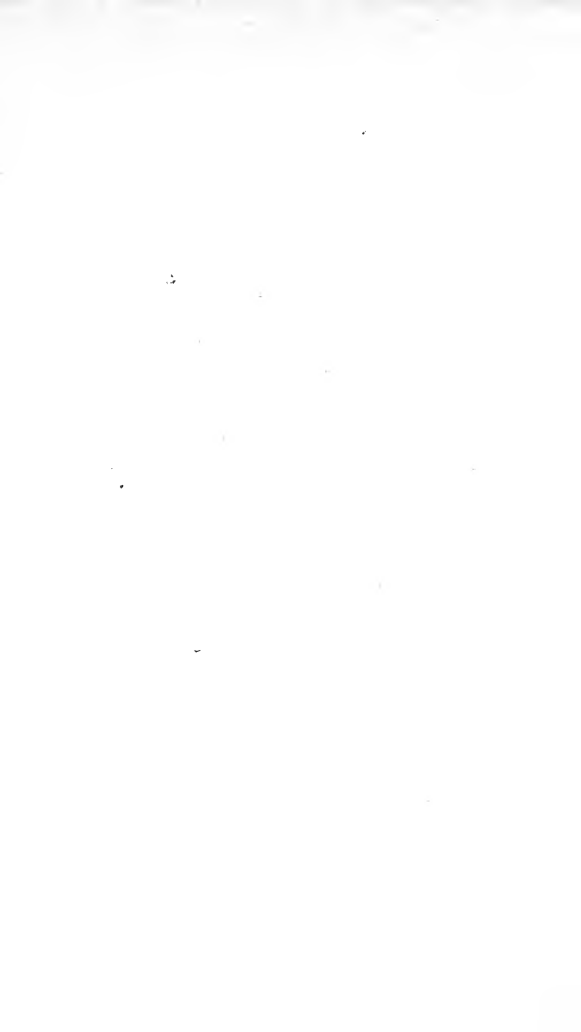


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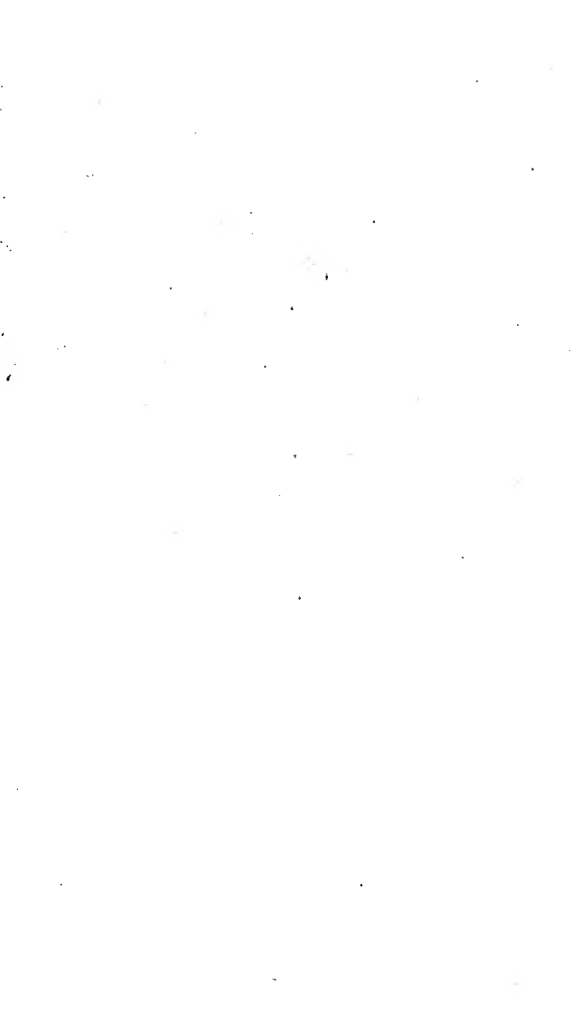




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REV. DUDLEY A. TYNG.

STAND UP FOR JESUS!

A Christian Ballad;

WITH

NOTES, ILLUSTRATIONS, AND MUSIC,

AND

A FEW ADDITIONAL POEMS,

BY THE SAME AUTHOR.

"My heart is fixed, O God, my heart is fixed: I will sing and give praise."

PSALM lvii. 7.

"Let every thing that hath breath praise the Lord. Praise ye the Lord."

PSALM cl. 6.

PHILADELPHIA:

T. H. STOCKTON,

BIBLE, TRACT, AND PERIODICAL OFFICE, 1400 CHESTNUT ST.

1858.

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PS
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DEDICATED

TO

The Memory of the Departed:

TO

THE CONSOLATION AND ENCOURAGEMENT OF
SYMPATHETIC SURVIVORS:

AND, ABOVE ALL,

To the Praise of God,

EVEN THE FATHER OF OUR LORD JESUS CHRIST;

THE FATHER OF MERCIES, AND

THE GOD OF ALL COMFORT;

WHO COMFORTETH US IN ALL OUR TRIBULATION,

THAT WE MAY BE ABLE TO COMFORT THEM WHICH ARE IN ANY TROUBLE,
BY THE COMFORT WHEREWITH WE OURSELVES ARE COMFORTED OF GOD.

861822

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord.

AMEN.

PRAYER-BOOK.

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VII.—The Church Universal.

VIII.—The Whole Human Race.

MUSIC.

I.—By L. O. EMERSON, of Boston.

II.—By JOHN BOWER, of Philadelphia.

III.—By WM. B. BRADBURY, of New York.

ADDITIONAL POEMS.

Sonnet—Fifty Years Old.

Hymns—The Existence of God.

The Unity of God.

The Truth of God.

The True Refuge.

Christ's Day of Power.

The Lord's Poor.

Communion with God.

The Bible.

Sunday-school Hymn.

Cheerful Gratitude.

Christian Union.

"Then the Minister shall kneel, and say the LORD'S PRAYER;
the People still kneeling, and repeating it with him:"—

OUR Father who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done on earth, As it
is in heaven. Give us this day our daily bread. And forgive
us our trespasses, As we forgive those who trespass against us.
And lead us not into temptation; But deliver us from evil:
For thine is the kingdom, and the power, and the glory, for
ever and ever. AMEN.

PRAYER-BOOK.

PREFACE.

“WHOSE frown can disappoint the proudest strain,
Whose approbation—prosper even mine.”—COWPER.

BEING a frequent attendant on a series of UNION MEETINGS, and subject, with many others, to restraints arising from the fact that the union is *Denominational* rather than *Christian* (a highly important distinction not yet duly appreciated); and, moreover, being deeply affected, in common with all who heard it, by the pathetic announcement of the circumstances connected with the death of one of our most active and useful helpers; it occurred to the writer, that, if he could do nothing more, he might resort to the unrusted wires of the harp of his youth, and the unchilled sympathies of his ideal guide, and, by embodying in a brief ballad the spirit and incidents of the dispensation, participate, to some extent, in the increase of passing utilities. Retiring, therefore, from the weeping assembly to his lonely study, he composed these impromptu verses. The next day they were presented to the conductor of the Prayer-Meeting at Jayne's Hall, prior to the funeral-services at Concert Hall. The morning after, they appeared in the *North American and United States Gazette*, and so became identified, in some measure, with the event they record.

It has pleased God to give this little poem, in common with millions of other little things, both wings and voice. Its flight has already extended from sea to sea; and, among the mountains and prairies, the lakes and rivers, of the continent between, it has been read and sung, in city and country, in crowded halls and within the summer-darkened windows of vine-embowered homes. Short and simple as it is, it may yet have a wider mission to perform.

If its stanzas do nothing more than assist in extending the dying charge of our lamented brother Tyng—“STAND UP FOR JESUS!”—they may accomplish, by the grace of our Lord Jesus Christ, and in connection with higher and more honored instrumentalities, saving and glorious results.

Despise them not, therefore, but rather say, “*God speed!*”

PHILADELPHIA, August 2, 1858.

E. M.

BIOGRAPHICAL SKETCH.

"THE REV. DUDLEY ATKINS TYNG was descended on both sides from a race distinguished for its primitive and sturdy independence and integrity of character. He was born in Prince George's county, Maryland, on the 12th of January, 1825. His father, the Rev. Stephen Higginson Tyng, D.D., at present the beloved Rector of St. George's, New York, is the son of the late Dudley A. Tyng, long known as the Reporter of Decisions of the Supreme Court of this State, and the first Collector of the port of Newburyport, under the administration of Washington. The latter married a daughter of the late Stephen Higginson, thus connecting the subject of this notice with families resident and well known in our own city. The mother of the deceased was a daughter of that noble 'man of God,' the late Alexander Viets Griswold, D.D., so long distinguished, honored, and loved as the Bishop of the Eastern Diocese, and afterward, on the division of the Diocese, of that of Massachusetts. An ancestry combining such marked qualities of mind and heart in the individual cases, is seldom found among family antecedents; and *in the character of the lamented deceased, there was exhibited a very decided and happy union of the most valued qualities thus illustrating his lineage.*"

So spoke the BOSTON COURIER, of April 29th, in an article acknowledged, by Mr. Tyng's father, as "beautifully prepared" and "highly satisfactory." With this introduction, I proceed to the following record, as sufficient for a sketch in such a position as this; referring those who wish fuller information to the "MEMORIAL," published in Philadelphia, and "THE CHILD OF PRAYER," written by Dr. Tyng, and issued by Mr. Randolph, 683, Broadway, New York.

In 1829, when Dudley was four years old, the family removed to Philadelphia, where his father became Rector of St. Paul's.

In 1832, he lost his mother—"the dearest thing on earth, as bright a light as ever shone in the habitation of man, whose wonderful moral beauty and mental greatness seem to a great degree to have been reproduced in her son."

In 1834, by the transfer of his father, he first became connected with the Church of the Epiphany.

In 1839, he entered the University of Pennsylvania.

In 1841, he was converted, confirmed, and welcomed "to the Table of the Lord."

In 1843, he "was graduated with distinguished honor."

In the same year, he went to the Theological Seminary, near Alexandria, Virginia.

In 1846, "he was ordained by Bishop Meade, in Alexandria," and "immediately became assistant" to his father in New York, whither the latter "had removed in 1845."

In 1847, "he was invited to Trinity Church, Columbus, Ohio, where he passed two years, and received his second ordination from Bishop McIlvaine."

In 1849, he removed to Charlestown, Jefferson county, Virginia.

In 1852, he removed to Cincinnati, Ohio, as Rector of Christ Church.

In 1854, he removed to Philadelphia, and became Rector of the Church of the Epiphany—renewing, in a higher form, the connection of his childhood.

In 1856, he resigned this charge: a new body was formed, called "The Church of the Covenant,"—"and he was their minister from the 1st of December, 1856, to the time of his departure."

During the last few months of his life, he was particularly active and useful in the UNION MEETINGS, at Jayne's Hall and elsewhere, characteristic and promotive of the GREAT REVIVAL. In the very height and happiness of this spiritual co-operation, tidings came from his country home to the city, that he had suddenly met severe bodily harm. His right arm had been caught and crushed in an agricultural machine. This was on Tuesday, April 13th, 1858. On Saturday the arm was amputated. On Monday he died. On Thursday the funeral-services were celebrated at Concert Hall; and were distinguished by the participation of ministers of different denominations,—Episcopal, Presbyterian, Independent, and Baptist; by the profound and weeping sympathy of a most crowded auditory; and by the concurrent solemnity and tenderness of multitudes without, unable to gain admittance and yet unwilling to leave the precincts hallowed by such an occasion. The remains were removed, for the night, to St. Paul's Church, in charge of a committee appointed by the Vestry of the Church of the Covenant; and, the next day, conveyed to South Bergen, New Jersey, where they were "committed to the dust."

Seldom, if ever, has a more general and decided impression been made by the death of any young minister of the gospel than was made by that of Dudley A. Tyng. Numberless publications have described his noble character, his brave example, his useful influence; and now his name and fame are part of the common and precious treasure of the Church of all lands and all ages.

E. M.

Then shall be said the APOSTLES' CREED, by the Minister and
the People—STANDING:

I BELIEVE in God the Father Almighty, Maker of heaven
and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell, The third day he rose from the dead; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church, The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. AMEN.

PRAYER-BOOK.

STAND UP FOR JESUS!

Dying Charge

OF

REV. DUDLEY A. TYNG,

LATE RECTOR OF THE CHURCH OF THE COVENANT,
PHILADELPHIA, PA.

‘He being dead yet speaketh.’—Hebrews xi. 4.

The Christian.

"IN very deed for this cause have I raised thee up [MADE THEE STAND—*Margin*], for to show in thee my power; and that my name may be declared throughout all the earth."—EXODUS ix. 16. [Accommodated, like Mr. Tyng's text, ch. x. 11.]

"God giveth to a man that is good in his sight, wisdom, and knowledge, and joy."—ECCLESIASTES ii. 26.

"The Lord stood with me, and strengthened me; that by me the preaching might be fully known."—2 TIMOTHY iv. 17.

"I can do all things through Christ which strengtheneth me."—PHILIPPIANS iv. 13.

"Strengthened with might by his Spirit in the inner man."—EPHESIANS iii. 16.

"Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."—COLOSSIANS i. 11.

"Nevertheless, man being in honor abideth not."—PSALM xlix. 12.

"He cometh forth like a flower, and is cut down."—JOB xiv. 2.

"According to the greatness of thy power, preserve thou those that are appointed to die."—PSALM lxxix. 11.

"Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain."—PHILIPPIANS i. 20, 21.

"O merciful God, and heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men; look with pity, we beseech thee, upon the sorrows of thy servant, for whom our prayers are desired. In thy wisdom, thou hast seen fit to visit him with trouble, and to bring distress upon him. Remember him, O Lord, in mercy; sanctify thy fatherly correction to him; endue his soul with patience under his affliction, and with resignation to thy blessed will; comfort him with a sense of thy goodness; lift up thy countenance upon him, and give him peace; through Jesus Christ our Lord. Amen."

—BOOK OF COMMON PRAYER.



The Christian.

STAND UP FOR JESUS! Strengthen'd by his hand,
Even I, though young, have ventured thus to stand;
But, soon cut down, as maim'd and faint I lie,
Hear, O my friends! the charge with which I die:—
Stand up for Jesus!

The most wonderful and delightful thing to me in the whole case was, his manifest perfect readiness for such a sudden and severe Providence.—E. M.

“In a reference to the manner of his own death he said, ‘I wish to say in regard to this dispensation, *I am perfectly satisfied with it.* I have not one fault to find with it. I say it emphatically, *I have no fault to find with it.* I desire only that it may be abundantly sanctified to us all.’”—CHILD OF PRAYER, page 103.

The Family.

"A father of the fatherless, and a judge of the widows, is God in his holy habitation."—PSALM lxxviii. 5.

"He relieveth the fatherless and widow."—PSALM cxlvi. 9.

"He will establish the border of the widow."—PROVERBS xv. 25.

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."—JEREMIAH xlix. 11.

"Pure religion, and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—JAMES i. 27.

"That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;

"We beseech thee to hear us, good Lord."—PRAYER-BOOK.

"One stormy night in winter, about a year ago, when the snow covered the ground to a considerable depth, he started to go to his home. The marks of the roads were obliterated. He stopped upon his way and bought a hatchet and hung it at his saddle-bow. With this he cut down the fences as he passed on; and he rested not in his determined onward progress until, late after midnight, he was folded in the bosom of his family."—REV. KINGSTON GODDARD.

"As this delirious season passed, he was quiet, and with a very happy expression on his countenance, with his eyes closed, was speaking to his horse, as if on his return to his house."—REV. DR. S. H. TYNG. One of the speakers described him as calling his horse, or horses, by name, and *hurrying* the homeward pace. Such little incidents illustrate habits.—E. M.

"Often, upon this platform and in public assemblies elsewhere, have I heard allusions made to his *sweet smile*."—REV. K. GODDARD.

"He turned to me, with the *sweetest smile*, to bid me farewell."—REV. DR. S. H. TYNG.



The Family.

STAND UP FOR JESUS! Dear ones of my home!
Who made me slow to leave and swift to come:
Sweet wife and children! gifts of Perfect Love!
Still, as you catch my smile from climes above,
Stand up for Jesus!

"Oh, how gentle he was! It was this that made him so much loved at home.—He carried into his own home, and into every home which he entered, the sweet, beautiful, and attractive influences of his own loving and affectionate heart."—REV. K. GODDARD.

"His beautiful private addresses to his wife and the different members of his family, and particularly to each of his little children, who were severally brought to him at his request, and to whom he gave separately a father's parting counsels, kiss, and blessing, as he bade each of them separately 'good-night,' I cannot here describe,—all so spiritual, so sweet, and so solemn."—REV. DR. S. H. TYNG.

The Father.

“A WISE son maketh a glad father.”—PROVERBS x. 1.

“A wise son heareth his father’s instruction.”—PROVERBS xiii. 1.

“Hearken unto thy father that begat thee.—Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him.”—PROVERBS xxiii. 22-24.

“Whoso loveth wisdom, rejoiceth his father.”—PROVERBS xxix. 3.

“The father to the children shall make known thy truth.”—ISAIAH xxviii. 19.

“Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?”—JEREMIAH iii. 4.

“Thank God that there was ever born to you, my brother, (addressing Rev. Dr. Tyng,) a son who lived and died in this community like this man.”—REV. JOHN CHAMBERS.

“I have not been allowed to have a single doubt of the Lord’s gracious purpose, or of the certainty of his accomplishing unbounded good by this dispensation. I am ready to bow down at his feet in complete submission, and say, with Abraham, ‘Here I am.’”—“Ye who know the blessedness of bowing down the head like a bulrush, in sweet submission before a covenant God, alone can know the peaceful repose with which I looked upon that dear face—which had never met me but with the sweetest tenderness of filial affection; on which I never saw a single frown, or a single mark of rebellious temper; which, for years, had been the manly index of a brother’s heart, beaming with clear intelligence of the things of God, as well as the herald of a tender, loving child; which in every relation had been the joy and pride of my heart—now marked with the seal of death,—and was able to say, with Abraham, in my poor degree, ‘Lord, here I am—be it unto me according to thy word.’”—“And though he was ‘the breath of my nostrils, the anointed of the Lord,’ under whose shadow I had hoped to pass my weary age, and to be gathered to my tomb under his tender and faithful ministrations, while he should fill after me the important posts of duty to which the Lord has been pleased to call me, and maintain my testimony after I had gone, I have nothing to say: ‘Good is the word of the Lord that he hath spoken.’ ‘Bless the Lord, O my soul! and all that is within me, bless his holy name.’”—REV. DR. S. H. TYNG.



The Father.

STAND UP FOR JESUS! 'Thou, my honor'd sire!
Blest with the heart of truth and tongue of fire;
Whose brave example taught me how to live,
'Take from my lips the lesson thine should give—
Stand up for Jesus!

"He was asked if he wished to send any messages to his brethren in the ministry or to his congregation. He answered, 'Not now: I am too much exhausted.' He reposed in silence for a few moments; and then he opened his eyes with a very elevated expression, and said, in a loud and distinct voice, 'Now, father, I am ready. FATHER, STAND UP FOR JESUS. Tell them, LET US ALL STAND UP FOR JESUS. Let us all stand in Christ Jesus in prayer; accepted in Christ, having no other claims than his righteousness, that Christ may be glorified forever.' Then again he sunk in repose and quiet for a season."—CHILD OF PRAYER, page 101.

The Ministry.

"ONE is your Master, even Christ; and all ye are brethren."—MATTHEW xxiii. 8.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, THY GOD REIGNETH! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—ISAIAH lii. 7, 8.

"Thus saith the LORD, STAND in the courts of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; DIMINISH NOT A WORD."—JEREMIAH xxvi. 2.

"Go, STAND and speak in the temple to the people ALL the words of this life."—ACTS v. 20.

"Behold, the men whom ye put in prison are STANDING IN THE TEMPLE, and teaching the people."—ACTS v. 25.

"We OUGHT to obey God, rather than men."—ACTS v. 29.

"STAND FAST in one spirit, with one mind, striving together for the faith of the gospel: and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the BEHALF OF CHRIST, not only to believe on him, but also to suffer for his sake."—PHILIPPIANS i. 27-29.

"Watch ye, STAND FAST in the faith, quit you like men, be strong."—1 CORINTHIANS xvi. 13.

"Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, [or, overcome] to STAND. STAND THEREFORE."—EPHESIANS vi. 13, 14.

"We preach Christ crucified."—1 CORINTHIANS i. 23.

"We are ambassadors for Christ."—2 CORINTHIANS v. 20.

"Christ is all, and in all."—COLOSSIANS iii. 11.



The Ministry.

STAND UP FOR JESUS! All who lead His host!
Crown'd with the splendors of the Holy Ghost!
Shrink from no foe, to no temptation yield,
Urge on the triumphs of this glorious field—
Stand up for Jesus.

“Standing behind our message, humbling ourselves, we must glory only in exalting our Lord. Christ crucified—Christ in his atoning sacrifice—Christ in his ever-living intercession for all believers—Christ in the freeness and fulness of his saving grace—so shall we make proof of our ministry, and God will be glorified in us and our work. The Lord help us all to follow the bright path of our departed brother, as he followed Jesus, remembering his dying message to us—‘STAND UP FOR JESUS’—till our time comes to go away, and then may we all appear where he is—with Christ in glory.”—BISHOP McILVAINE.

Church of the Covenant.

"THEY shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a PERPETUAL COVENANT that shall not be forgotten."—JEREMIAH l. 5.

"Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the EVERLASTING COVENANT, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—HEBREWS xiii. 20, 21.

"And all the people stood to the covenant."—2 KINGS xxiii. 3.

"Be ye mindful always of his covenant, the word which he commanded to a thousand generations."—1 CHRONICLES xvi. 15.

"And they entered into a covenant, to seek the LORD God of their fathers with all their heart and with all their soul."—2 CHRONICLES xv. 12.

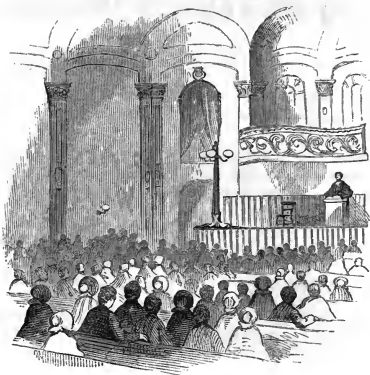
"Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations."—DEUTERONOMY vii. 9.

"Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do."—DEUTERONOMY xxix. 9.

"All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies."—PSALM xxv. 10.

"He will ever be mindful of his covenant."—PSALM cxi. 5.

"O God, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favor; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. Amen."—PRAYER-BOOK.



Church of the Covenant.

(CONCERT HALL.)

STAND UP FOR JESUS! Ye, with whom I stood
 In purer, stronger bonds than those of blood:
 Church of the Covenant! favor'd, firm, and true,
 Remember Him to whom all thanks are due—
 Stand up for Jesus!

“Here multitudes heard the gospel at his lips. He was forming rapidly around him a strong band of earnest Christians to work with him for Christ. Many here were added unto the Lord, under his faithful ministry.”—
 BISHOP McILVAINE.

“Now, father, I want to send a message to my church. I love the principles on which it has been founded; I want to see those principles established in the church; I want to see men gathered into the church on those principles, such as shall be saved. I wish my people to go on vigorously and unitedly, and establish that church for the glory of Christ forever. Tell them so.”—REV. DR. S. H. TYNG.

Young Men's Christian Association.

"Be strong, and quit yourselves like men."—1 SAMUEL iv. 9.

"Wherewithal shall a young man cleanse his way? BY TAKING HEED THERETO ACCORDING TO THY WORD."—PSALM cxix. 9.

"My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not." PROVERBS i. 8-10.

"My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee."—PROVERBS ii. 1, 2.

"My son, despise not the chastening of the LORD; neither be weary of his correction: for whom the LORD loveth he correcteth, even as a father the son in whom he delighteth."—PROVERBS ii. 11, 12.

"I love them that love me; and those that seek me early shall find me."—PROVERBS viii. 17.

"The fear of the LORD is the instruction of wisdom; and before honor is humility."—PROVERBS xv. 33.

"A foolish son is a grief to his father, and bitterness to him that bare him."—PROVERBS xvii. 25.

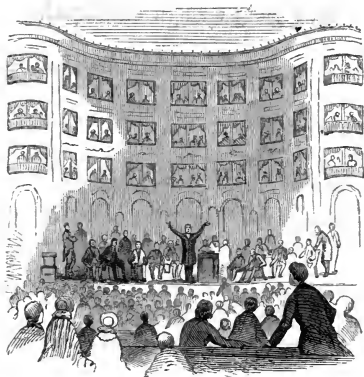
"The glory of young men is their strength."—PROVERBS xx. 29.

"Young men also exhort to be sober-minded."—TITUS ii. 6.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 JOHN i. 14.

"STAND UP FOR JESUS!"—These words "came forth from the scene of his last struggle, amid the deeply affecting circumstances in which they were uttered, with an appeal to which the hardest heart could scarcely be found insensible.—The tears of the Church Universal will hallow the grave of the departed."—BOSTON COURIER.

"In the name of my Maker, and standing as it were over the body of my departed brother, I repeat this night his dying commission to you,—*'Lift up Jesus!'*"—REV. K. GODDARD.



Young Men's Christian Association.

STAND UP FOR JESUS! Listeners to that word—*
 "YE THAT ARE MEN, GO NOW AND SERVE THE LORD!"
 Only to serve in heaven, on earth I fall;
 Ye who remain, still hear your comrade's call—
 Stand up for Jesus!

"YOUNG MEN'S CHRISTIAN ASSOCIATION.—Our departed brother took the deepest interest in its welfare, and lent his talents and his time to promote the objects for which it has been formed. There were, also, certain peculiar circumstances connected with his death, which, it seems to me, have, in the providence of God, linked his memory indissolubly with the history of this Association; so that as long as it shall hold its rank among the benevolent institutions of our city, his life and his death shall be as intimately associated with it as were the life and death of Joseph with the people of God in the land of their bondage."—REV. K. GODDARD.

* EXODUS x. 11—MR. TYNG'S text on occasion of preaching to the thousands of young men at Jayne's Hall, as represented above.

The Holy Church Universal.

“LET there be no strife, I pray thee—for we be brethren.”—GENESIS xiii. 8.

“See that ye fall not out by the way.”—GENESIS xlv. 24.

“Behold, how good and how pleasant it is for brethren to dwell together in unity.”—PSALM cxxxiii. 1.

“I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them.”—JEREMIAH xxxii. 39.

“By this shall all men know that ye are my disciples, if ye have love one to another.”—JOHN xiii. 35.

“I pray for them—that they may be one, as we are.”—JOHN xvii. 9–11.

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.”—JOHN xvii. 20, 21.

“And the multitude of them that believed were of one heart and of one soul.”—ACTS iv. 32.

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you.”—1 CORINTHIANS i. 10.

“Be of one mind, live in peace.”—2 CORINTHIANS xiii. 11.

“Christ also loved the Church, and gave himself for it.”—EPHESIANS v. 25.

“Endeavoring to keep the unity of the Spirit, in the bond of peace.”—EPHESIANS iv. 3.

“More especially we pray for thy HOLY CHURCH UNIVERSAL; that it may be so guided and governed by thy good SPIRIT, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.”—PRAYER-BOOK.



The Holy Church Universal.

STAND UP FOR JESUS! Ye of every name,
All one in prayer and all with praise a-flame:
Forget the sad estrangements of the past,
With one consent, in love and peace at last,
Stand up for Jesus!

"Oh! how the neighborhood of death puts out of sight the minor differences of brethren in Christ!"—BISHOP McILVAINE.

"Such a sight, perhaps, was never known before; but, through the example thus set, may be looked for often in the brighter future."—MEMORIAL, page 42.—Referring to the union at the funeral.

"His spirit of Christian liberality shone out in all his sermons and public addresses; and it was not difficult to discover that the object held dearest to his heart—save only the conversion of souls—was to see a more fraternal spirit cultivated among all denominations of Christians."—MEMORIAL, page 5.

The Whole Human Race.

“STAND UP, and bless the LORD your God for ever; and blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.”—NEHEMIAH ix. 5, 6.

“The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”—ISAIAH lli. 10.

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”—DANIEL vii. 13, 14.

“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold [one flock] and one shepherd.”—JOHN x. 16.

“And I, if I be lifted up, will draw all men unto me.”—JOHN xii. 32.

“Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye see and hear.”—ACTS ii. 33.

“But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God: and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”—ACTS vii. 55, 56.

God “hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord.”—ACTS xvii. 26, 27.

“That it may please thee to give to all nations unity, peace, and concord;
“*We beseech thee to hear us, good Lord.*”—PRAYER-BOOK.



The Whole Human Race.

STAND UP FOR JESUS! Lo! at God's right hand
Jesus himself for us delights to stand!

Let saints and sinners wonder at His grace:

Let Jews and Gentiles join, and all our race

Stand up for Jesus.

“WHEREFORE God also hath highly exalted him, and given him a name which is above every name: that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—PHILIPPIANS ii. 9–11.

“O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations.”—PRAYER-BOOK.

"STAND UP FOR JESUS." No. 1.

Music republished by permission.

Composer, L. O. EMEHSON.

ALLEGRO MODERATO.

The musical score is written for a single instrument, likely a piano, in a 4/4 time signature. The key signature has two flats (B-flat major or D-flat minor). The tempo is marked 'ALLEGRO MODERATO'. The score is divided into three systems, each consisting of a treble and bass staff joined by a brace. The first system begins with a treble staff starting on a G4 and a bass staff on a B3. The second system continues the melody and accompaniment. The third system features a triplet in the treble staff and a forte (f) dynamic marking in the bass staff.

FIRMLY, BUT WITH MUCH FEELING.

f Stand up for Je - sus! Strengthen'd by his hand, E - ven I, though young, have

Co *

ven - tured thus to stand; *p* But, soon cut down, as maim'd and faint I lie,

Musical score for the first system, featuring three staves. The lyrics are: "Hear, O my friends, the charge with which I die, the Hear, O my friends, the". The music is in a key with two flats (B-flat and E-flat) and a common time signature. The first staff has a melodic line with a triplet of eighth notes marked "RITARD." above it. The second and third staves provide harmonic accompaniment.

Musical score for the second system, featuring three staves. The lyrics are: "Stand up for Je - sus! Stand up for Je - sus!". The music continues with the same key and time signature. The first staff begins with a forte dynamic marking "f" and a crescendo marking "cres." above it. The second and third staves continue the accompaniment. The system concludes with a double bar line.

"STAND UP FOR JESUS." No. 2.

In exact time; and give expression to the words.

Republished by permission of the composer, JOHN BOWER.

Stand up for Je - sus! Strengthen'd by his hand, But, soon cut down, as main'd and faint I lie,
 E'en I, though young, have ven-tured thus to stand;

The first system of the musical score is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#) and the time signature is 2/2. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are written below the staff, with hyphens indicating syllables that span across measures. The system ends with a double bar line.

Hear, O my friends, the charge with which I die— Stand up for Je - sus!

The second system of the musical score continues the melody and bass line from the first system. It also features a grand staff with treble and bass clefs, a key signature of one sharp, and a 2/2 time signature. The lyrics continue below the staff. The system concludes with a double bar line and a final chord in the bass line.

"STAND UP FOR JESUS." No. 3.

Music republished here by permission.

Composed by WM. B. BRADBURY.

Stand up for Je - sus! All who lead his host! Crown'd with the splendors of the Holy Ghost! Shrink from no foe, to no temptation yield,

The first system of the musical score is written for a four-part vocal ensemble (Soprano, Alto, Tenor, Bass) and piano accompaniment. It begins with a treble clef and a key signature of one flat (B-flat). The time signature is 4/4. The melody is carried by the Soprano and Alto parts, while the Tenor and Bass parts provide harmonic support. The piano accompaniment features a steady eighth-note pattern in the right hand and a more complex, syncopated pattern in the left hand. The system concludes with a double bar line.

CHORUS.

Urge on the tri-umphs of this glorious field! Stand up for Je - sus! Stand up for Je - sus!

The chorus section of the musical score continues the four-part vocal arrangement and piano accompaniment. It maintains the same key signature and time signature as the first system. The lyrics are repeated twice, emphasizing the call to stand up for Jesus. The musical notation includes various rhythmic values such as eighth and sixteenth notes, as well as rests, to create a sense of urgency and triumph. The piano accompaniment continues with its characteristic patterns, providing a solid foundation for the vocal parts. The section ends with a final double bar line.

ADDITIONAL POEMS.

Fifty Years Old.

A SONNET FOR JUNE 4, 1858.

“ THEN said the Jews unto him, Thou art not yet fifty years old ; and hast thou seen Abraham ? ” — JOHN viii. 57.

NOT far from fifty ! So, it seems, they thought ;
And yet few more than thirty had gone by
Since o'er Thy birth the still and starry sky
Fill'd, thrill'd, with glory-music, angel-brought,
And earth-enchanting. When the shepherds sought
Thy baby-bed, and found Thy smile and voice
More fair and sweet than all of heaven : “ Rejoice ! ”
They might have sung — “ For Thee all time hath
wrought,
All space hath treasured, bliss ! Thy course foretold,
Thy lips, Thine eyes, sighs, tears, shall never know ! ”
And yet, O Christ ! Thy manhood bent below
Our sins, and in Thy youth men thought Thee old !
I, this day fifty, still much older seem :
O, sinless Saviour ! sinful me redeem !

The Existence of God.

WE need not soar above the skies,
Leave suns and stars below,
And seek Thee with unclouded eyes,
In all that angels know :
The very breath we here inhale,
The pulse in every heart,
Attest, with force that cannot fail,
Thou art—O God ! Thou art !

If, 'midst the ever-during songs
Of universal joy,—
The chime of worlds and chant of tongues,—
The praise that we employ,
May breathe its music in thine ear,
Its meaning in thy heart ;
Our glad confession deign to hear,
Thou art—O God ! Thou art !

The Unity of God.

WHEN God—neglected or denied—

From ancient tribes withdrew his grace,
How soon the erring myriads strove
With phantom forms to fill his place !

On every hill, by every stream,
All homes within, all waysides near,
The hallow'd idols senseless stood,
The helpless suppliants bow'd with fear.

With gods for every foot of land
And every pulse of passing time,
In life no soothing peace they found,
In death, no heavenly hope sublime.

O Thou, the true and living God !
Maker of all above—below ;
Eternal—self-existent One !
How blest are we Thy name to know !

One God—enlighten'd faith adores ;
One God—harmonious nature cries ;
One God—our common Sire and Lord,
The brotherhood of mind replies.

To Thee—Supreme !—to thee alone,
Be hymns of highest glory sung ;
The source of joy to every heart,
The theme of praise to every tongue.

The Truth of God.

CAN truth divine fulfilment fail?
Sooner shall star-crown'd nature die!
Truth is the very breath of God—
Part of His own eternity!

Earth's every pulse may cease to flow,
And every voice be heard no more;
The forest crumble on the mount—
The sea corrupt upon the shore;

The moon's supply of light expire,
The sun itself grow dense with gloom,
And fairer systems, sphered afar,
Dissolving, own the common doom.

But long as stands Jehovah's throne,
Long as His being shall endure;
So long the truth His lips proclaim
Remains inviolably sure.

The True Refuge.

THY Goodness is my refuge, Lord!

Here let me ever rest:

I feel the Spirit of Thy word—

Thou willest what is best!

Thy Knowledge is my refuge, Lord!

Here let me ever rest:

I feel the Spirit of Thy word—

Thou knowest what is best!

Thy Wisdom is my refuge, Lord!

Here let me ever rest:

I feel the Spirit of Thy word—

Thou choosest what is best!

Thy Power completes my refuge, Lord!

Here let me ever rest:

I feel the Spirit of Thy word—

Thou doest what is best!

Thou art our Perfect Refuge, Lord!

Here let creation rest:

Charm'd by the Spirit of Thy word—

God's ways are always best!

Christ's Day of Power.

(ALLUSION TO THE 110TH PSALM.)

THY day of power has come !
This holy dawn divine !
And Zion's hills, renew'd in youth,
With dews of beauty shine.

Now may the promised grace
Be fully shed abroad ;
And all thy willing people haste
To do the will of God !

The Father wills that Thou,
Exalted at His side,
Our only Prophet, Priest, and King,
Forever shalt abide :—

That all who love Thy name
One Brotherhood shall be ;
Kept by the standard of Thy word
From all divisions free :—

That all Thy foes shall bow
Submissive at Thy feet ;
And heaven and earth, with one accord,
Thy perfect empire greet !

Let Jews and Gentiles cry—
Amen ! God's will be done !
Jesus ! who died upon the Cross,
We hail Thee on Thy Throne !

The Lord's Poor.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—MATTHEW XXV. 40.

METHOUGHT I saw the Son of God!—

The thorns still red, the nail-prints fresh :
His patient look betray'd a pain
Sharper than all that thrill'd His flesh.

O suffering, saving Lord of Love!—

Warm from my heart the language came,—
Could'st Thou forsake the Throne of Heaven,
To bear, on earth, such woe and shame?

Thine own creation knew Thee not ;

Thy chosen cried—Away! away!
But all the ardor of my soul
Entreats Thee, Master—stay, oh, stay!

I'll soothe Thy griefs, I'll heal Thy wounds,
With trembling joy Thy brow unbind ;
Gentile and Jew from me shall learn
The common duty of mankind!

Lo! crown'd with glory—changed, He stood!
Sun-like the radiant bosom-scar,—
His hands the orb and sceptre bore,—
And shone on either foot a star!

How sunk my heart ! ashamed to know
I could not bless the LORD OF ALL ;
When, suddenly and silently,
A pale group came, at Jesus' call.

Pointing to them—with smiles, He rose !
But rising said, Disciple ! see :
Though I depart, the poor remain :
Kindness to them is love to me !

Communion with God.

O INFINITELY Perfect One !
What consciousness is Thine !
How different from the wondering awe
That oft oppresses mine !

My nature is a living point,
Round which the dead worlds roll :
The space, that circles all their range,
Concentres in my soul.

My nature is a living point,
Round which the dead years roll :
The time, that circles all their range,
Concentres in my soul.

My nature is a living point,
Round which the faith-realms roll :
Their spaceless, timeless, spirit-range,
Concentres in my soul.

Could I those amplitudes explore,
This pressure might depart :
But, here confined, their mysteries
Lie heavy on my heart.

When from this point I look abroad,
Space seems too vast for me :
And time—inexplicably sad ;
And faith—like vanity.

Yet am I but a floating film,
Reflecting sea and shore ?
Then, breaking with the stranded wave,
Eternally no more ?

Surely my anxious consciousness
Claims some diviner state :
“ *Fear not !* ”—methinks I hear Thee say—
“ *Be humble, child, and wait !* ”

And wait I will ! Still let the worlds
All round and round me roll—
Light, motion, music, from all space,
Still pour into my soul.

Let sins and ills of all time, past
And present, pain me still :
And faith-realms hide, unseen, unheard :
Yet—humbly wait I will !

Let even death eclipse the scene,
Still, while one ray is left—
Until the darkness be complete—
I shall not be bereft.

Nor then !—for life is all eclipse,
And death is but its height :
Then comes the oblivion of the shade
In everlasting light.

Then shall my consciousness expand,
Till it resemble Thine :
And, like my blessed Saviour, “all
The Father hath” be mine.

O Infinitely Perfect One !
What consciousness is Thine !
How different from the wondering awe
That now oppresses mine !

Thy nature is the living whole !
All I believe and see,—
All space, all time, all worlds, all life,—
Are only points to Thee !

In thy serene immensity
All mysteries are clear :
And every breath at once reveals
Its meaning in Thine ear.

And it may be, Thou knowest not one
Of all the worlds in space,
Save this, where sin and death obscure
The glorious reign of grace.

And it may be, the lesson here
Contemplates such avail,
That love itself would weep to see
Its consummation fail.

So, let me humbly, calmly wait,
Till all this life has flown :
Then shall I see as I am seen,
And know as I am known !

The Bible.

HEEDLESS of all inferior claims of power,
Infallible authority I seek ;
Authority Divine ; reveal'd in form
That Sense may witness.

Where can this be found ?
Tell, boasting sages ! where ? That such exists,
Pale reason, faint with straying, fondly hopes ;
And conscience warrants.

Sadly may the soul
Commune with nature ; question winds and waves,
Woodlands, and wastes, and haunts of busy men,
In darkness and in sunshine ; all is vain :
Nor multitude nor solitude instructs.

No radiant lines on earth's expanse display
This priceless lore. The meadow's moisten'd mould,
Soft with bloom-sprinkled growth of fadeless green,
And dark with fragrant wings of flocking airs,
Is blank and void. The mountain's rocky peak,
Alone because of height, still, pure, and cold ;
Bright challenge to an empire's farthest gaze ;
What is it, but a nameless monument ?—
An unmark'd altar, bathed with holiest dew,
Hung, morn and eve, with shrine of rose and gold,
But served by seraphs none may see or hear.

The ample sky in cloudless glory shines :
Grand, with its solar orb in central pomp ;
Rich, with its fulness of remotest stars ;
Or beauteous with the pale and smiling moon,
Watching, with matron love, the sleeping sphere.
But all the golden urns that bless the eye
With streaming lustre, leave the spirit dark.

The early angels feel supreme constraint :
No plume enchants the dawn ; and not a tone
Charms the bland quiet of the sunset air.
The prophets long have fail'd to lift their voice,
Seal'd in the silence of forgotten tombs ;
The once-rejected Son is now enthroned ;
Inspired apostles walk the world no more ;
No more the Spirit, in the inward ear
Of souls that burn with rapture, breathes its fire—
Quick thoughts in living language ; silent, all
Old oracles ; all silent earth and heaven.

The Sire himself is mute ; nor day nor night,
In crowded city or in lonely glen,

By one or millions is His utterance known.
'Tis most profoundly solemn—this repose
Of our Creator! All things vocal round,
Only in Him alive! Himself alone,
Unheard! unheard! Our Father's voice unheard!

Where then shall man resort? Where find the law,
Supreme and universal? One to rule,
Though violated all on earth beside.

Behold! a Book! the Bible! Book of Books!
Take—read—and think. But hold with reverent hand;
Regard with reverent eye; with reverent mind,
Receive its truth. Then press it to thy heart,
Indulge thy grateful love, and, falling prone
Before the Essential Presence, bless His name—
Praise, ever praise for this excelling gift!

I muse and am amazed. Books, countless books,
Countless as sands, and leaves, and flowers, and stars;
Yet here is one to which all else must yield,
As gems unto the sun—the Book of God!
Genius draws near, ashamed; and learning sighs,
Smitten with conscious folly.

Man may blow
A bubble—breath divine creates a world.
And yet the difference here is greater still;
And it were better to destroy a world
To save a bubble, than destroy this book,
And let crown'd science reign from pole to pole.

Sunday-School Hymn.

IF, while the Jewish ages
Still added to the Word ;
Kings, Prophets, Priests and Sages,
Look'd vainly for the Lord :—
How blest are we, to know Him
So early in our youth !
How gladly should we show Him
Our love, in deed and truth !

If, when He came from glory,
The angels flew to sing
Redemption's opening story—
The Birth-Day of the King :—
Well we may lift our voices,
Rememb'ring how He died ;
While every heart rejoices
To praise the Crucified !

If all who ever sought Him,
Have had their sins forgiven ;
And even children, brought Him,
Are welcomed home to heaven :
Look—look we all above us,
And lift our hymn on high ;
For He who so doth love us
Is smiling from the sky !

Cheerful Gratitude.

(A SIMPLE HYMN FOR THE REVIVAL.)

LORD ! we thank Thee, that the shining
Of Thy face is not declining ;
That the breathing of Thy blessing
Still our heart-strings is caressing :
 So to prove Thee,
 So to love Thee,
Oh, 'tis heaven on earth possessing !

Still Thy people are reviving,
Sinners still for pardon striving ;
Still Thy Spirit keeps in motion,
On the land and on the ocean :
 Happy season !
 Oh, what reason
Find we now for full devotion !

Father ! Spirit ! leave us never !
Jesus ! help us, now and ever !
Brethren ! keep from worldly straying,
Onward march without delaying,
 Lift the Banner !
 Shout Hosanna !
Upward pressing, praising, praying !

Christian Union.

“MY life-long power and effort have been in labors that all the people of Christ might be one. In nothing did I love the unity of my dear boy with me, so much as in his solemn, cordial purpose to work with me in this great line of Christian duty.”—REV. DR. S. H. TYNG.

“We may come as near as possible to what some may call the deep and broad gulf that lies between us. How it is to be bridged over, I do not know; but this I know, that I will stand as far on this side of it as I can, and will reach out to grasp the hand of my Congregational brethren on the other side; and perhaps we may reach far enough to touch and hold each other fast, until, by the binding of loving hearts and hands, there may be constructed a living bridge, over which God’s people may pass in spiritual union!”
—REV. DUDLEY A. TYNG, *at a Congregational Celebration in New York.*

AMONG all the utterances on the subject of CHRISTIAN UNION, in this city, since the commencement of the Revival, I have heard no one that sounded half so much like an inspiration from the “SPIRIT OF TRUTH” as the following, made by the Rev. Pennell Coomb, of the Methodist Episcopal Church, in the Union Bible Meeting held in the First Presbyterian Church, Washington Square, in April. E. M.

“Mr. President, can I have five minutes?” “Certainly,” from the President. “I wish to express my dissent from an opinion of my brother Goddard [Episcopalian]. He says we do not *mean* to give up our denominational peculiarities. Sir, it is not a question of what we *mean* to do, but what we *shall* do. That book whose circulation we meet to promote says, that ‘the watchmen *shall* see eye to eye.’ *My brother cannot continue to do as he does, meet so cordially with other Christians, and love them as truly as he does, and yet cherish as warmly as ever his denominational peculiarities. It is not in human nature. I understand this subject, sir. For the first twenty years after my conversion I hardly thought any one could be a good man unless he were a Methodist. The more I know of my brethren of other churches, the more I see I was mistaken. It is a great mistake for any brother to imagine that his branch of the church holds the perfect truth. We are all somewhat wrong. We mix with the pure ore of God’s truth, alloy of our own. This alloy God will burn up. Formerly we could tell the denomination of a man by his prayers, but now people go to the union prayer meetings, and say they cannot tell what church the speakers and those who lead in prayer belong to. Whatever, then, we mean to do, GOD MEANS TO MAKE US ALL ONE!*”



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Specimen Notices.

I.—THE NEW TESTAMENT.

In an editorial notice in the New York Independent, we find the following commendation of a very admirable edition of the New Testament, by the Rev. T. H. Stockton, of Philadelphia. "He has published, at his own charges, a very beautiful edition of the New Testament; giving the text of the recent standard edition of the American Bible Society, in paragraph form, and supplying to this text such indexes as are needed to make its contents most apparent, just such substantially as the American Society *ought* to publish, to fulfill its office and obey its constitution. Dr. Stockton publishes this in different forms, making two vols. or four vols. of the whole of the New Testament, or putting each book into a "tract" by itself, as the purchaser may prefer. And his edition, especially in the four vol. form, is by far the handsomest, the most convenient for use, the most attractive in its whole style ever published anywhere, whether in this country or in England. It ought to have, and undoubtedly will have, a very wide and useful circulation. If any of our readers desire the very *best* and most delightful edition of the New Testament, with the Text arranged in *paragraph form*, for their own use, or that of their children and households, he is the man, at 1400 Chestnut Street, Philadelphia, (or 122 Nassau Street, in this city,) to supply it to them."

From the Venerable and Reverend Dr. Nott, President of Union College, Schenectady, N. Y.—a cherished name in all the country.

"Having examined the first number of Stockton's Periodical New Testament, which number contains the Gospel according to Matthew, with a comprehensive Index, appropriate Introduction, and several beautiful specimens of Pictorial representations, it gives me pleasure to say, that the design of the work meets my entire approbation, and that its execution is all that the reader of the Bible could desire. It is to be hoped that the Editor will meet, in its extensive circulation, with that requital which such a tribute to the Sacred Literature of our country deserves.

Union College, Sept. 14, 1857.

ELIPH'T. NOTT."

II.—BIBLE TRACTS.

"This enterprise is worthy of the highest commendation, and every one who can, should assist in the circulation of these tracts, for what is so likely to give light and understanding to the simple, as the entrance of God's Word?"—*New York Chronicle*.

"Never before have we seen this inimitable Sermon presented in a form so attractive and impressive."—*Western Methodist Protestant*.—alluding to our LORD'S SERMON ON THE MOUNT.

III.—STUDENT'S MEMORANDUM.

NOTICES OF THE STUDENT'S MEMORANDUM OF THE NEW TESTAMENT: "The plan, as a conservator of all valuable Scriptural Knowledge, is well conceived, and will afford Ministers, Sunday-school Teachers and others, peculiar facilities for storing up matter for their work."—*N. Y. Chronicle*.

"Mr. Stockton is also publishing the Student's Memorandum of the New Testament, a blank book, ruled and paged with reference to chapters, and valuable to those who are accustomed to study with the pen in hand. The poet says: '*Studium sine calamo somnus est.*'"—*Christian Intelligencer*.

IV.—THE BLESSING.

A GOOD BOOK FOR CHILDREN: "It is preceded by a handsome steel engraving of a family engaged in asking a blessing, and the letter-press is a development of the picture."—*Am. Presbyterian*.

"This little work opens with a beautiful steel engraving, representing a house and the family that occupies it. The writer explains each one in succession, as found in the picture, and offers suggestions of an amusing, pleasing and instructive character. It is indeed a good book for good children."—*Christian Chron.*





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